

THE WORD AND WORK

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WORDS IN SEASON

R. H. B.

LOTS OF LOTS

Lot was the nephew of Abram, and for a time his partner in the pilgrimage of faith. But where two men hold an outlook and life-principle as essentially different as was Lot's from Abraham's a separation sooner or later is inevitable. And so it came. Read the story of Lot's choice in Genesis 13. It was an utterly selfish choice. Furthermore it involved a spiritual risk. He took the risk with his eyes open. When he pitched his tent toward Sodom he knew that "the men of Sodom were sinners against Jehovah exceedingly." But weighed up against the worldly gain that Sodom's rich environs promised, the spiritual risk seemed to Lot to be worth taking. So he pitched his tent toward Sodom; and next time we hear of him he lives in Sodom, and sits in the gate with Sodom's leading men, as if he were one of them. In the final result he lost all he had hoped to gain and much else besides; and all but lost his own soul. Lot's sun sets behind the darkest clouds of sorrow and shame. For whosoever would find his life shall lose it; but he that loseth his life for Christ's sake shall find it.

Lot is a type; and many myriads of the worldly religions are cut out on that pattern. For the sake of earthly gain and worldly honor, for position and prestige among men, they are willing to imperil their souls' interests. An elderly couple came to D. L. Moody, the evangelist, with the request that he pray for their son. "He is in an extremely dangerous situation, spiritually," they said, "cut off from all religious privileges, and the environment is of the worst." "Where on earth is he?" asked Moody. "He is superintending my silver-mines in Peru," the gentleman answered. "And you sent him there?" "Yes." "I see," said Moody—"you put your hoy's head into the lion's mouth, and you want me to pray that the lion may not bite him." No—you can't make up for such a step with prayer.

THE LURE OF "EDUCATION"

Recently a preacher of the "Christian Church" complained that some of their brightest and most promising young men were lost to the ministry by being awarded scholarships from their schools to Chicago University. "They come back full of liberalism—either out-and-out modernistic infidelity," he said, "or at best with their faith badly shaken and their spiritual power gone." What else could those schools expect who send their graduates to such places for "further schooling"

and "degrees"? For the churning of milk brings forth butter, and the wringing of the nose brings forth blood. And when we send our youth to hot-beds of modernism for their education and training we take the risk of making them infidels and spiritual wrecks, and need not be surprised if that happens. But what shall we say of *Christian Schools* that consign their honor-students to such places? The Savior's fearful "Woe" upon those who cause any of His little ones to stumble—does it not apply to the schools that do this? Alas for the blind guides who strain out a gnat and swallow a camel!

YOUNG MEN

"I have written unto you young men, because ye are strong, and the word of God abideth in you, and ye have overcome the evil one." (1 John 2:14.)

"In the years of early manhood for the most part," says G. G. Findlay, commenting on the above passage—"the decisive battles of life are fought out. The paths open before the youth as he steps on from the shelter of home and the bounds of school into the untried world—the strait and narrow gate—that leads unto life; the 'wide and broad way' that leads to destruction. God or Mammon, Christ or Belial, offer themselves for his choice. By the choice that he makes at the outset he is likely to abide. The bent of a man's mind and character, the groove in which his life's course will run, in most cases are settled by the time he is 25 or 30. If he does not 'overcome the evil one' before he has reached that point, it is too probable that he never will."

The gospel offers salvation to those who have made a wrong choice in the past; and the Son of man came to seek and save that which was lost. But how good it is to have come to Him in early life, before the evil days draw nigh and the dead and hopeless years. And how good to see and know young men who are strong and who, through Christ, have overcome the Evil one!

"To every man there openeth
a Way—and ways—and a way:
And the high soul climbs the high way
And the low soul gropes the low;
And in between on the misty flats
the rest drift to and fro.
And every man decideth
Which way his soul shall go."

GODLY SORROW

There are two kinds of sorrow, the apostle tells us: there is the sorrow of the world that worketh death; and godly sorrow that worketh repentance not to be repented of. (2 Cor. 7:10.) All sin entails sorrow; for

"Sorrow tracketh wrong
On and on and on."

But there is a sorrow that hastens on to final doom, and there is a sorrow that delivers from it. The former is helpless, hopeless sorrow, sometimes bitter and defiant—the sorrow of a man angry at himself and at God; blaming Him, blaming everybody and everything; who in consuming regret curses the day in which he was born; that grieves bitterly over damage and injury and loss, or over the shame of defection and exposure. But the victims of that sorrow do not take God into consideration, and, too proud to ask for help and forgiveness, still out of the night of despair that covers them boast of being the captains of their souls.

The other sorrow is the humble, godly sorrow, which recognizes God and the wrong done to Him (Ps. 51:4) and pleads for His mercy and forgiveness. This sort produces repentance—a “repentance toward God” which goes hand in hand with “faith toward our Lord Jesus Christ.” (Acts 20:21.) See what blessed fruit it bore at Corinth: “For behold, this selfsame thing, that ye were made sorry after a godly sort, what earnest care it wrought in you, yea what clearing of yourselves, yea what indignation, yea what fear, yea what longing, yea what zeal, yea what avenging!” (2 Cor. 7:11.) Theirs was a full and true repentance and return to God. My brother, if you have sinned, harden not your heart, but let your heart melt in lowly penitence before God. The sacrifices of God are a broken spirit: a broken and a contrite heart the Lord will not despise. (Ps. 51:17.)

FORM AND POWER

Among the evils of the last days the apostle mentions a class of professing Christians who hold “a form of godliness, but having denied the power thereof.” (2 Tim. 3:5.) There is a form of godliness, which must be held fast. (1 Cor. 11:2, 23, 24, 25.) There is also a power of Godliness, which must not be denied. The “form” is that manner and pattern of God’s simple worship which is set forth in the New Testament (in Acts 2:42 and elsewhere). The “power” lies in the recognition of the supernatural presence and working of God in and through the church.

“HE IS ABLE”

I know myself too well to have much hope in myself. But then also I know Him, Him whom I have believed. I have proved that I cannot guard my own heart against the swift assault of temptation or the insidious treachery that lurks within. But surely I am persuaded that He is able to guard that which I have committed unto Him. I recall His promises; I listen to the witness of those who tell what God has done for them; I remember what He has done even for me when I have really dared to trust Him. Never has He failed me then.—Selected.

NEWS AND NOTES

Chattanooga, Tenn.: "We closed a good meeting at Sherwood, Tenn., on September 23. Two were added by baptism. There was good attendance and good interest. Best wishes to all."—E. H. Hoover.

Tell City, Ind.: "We surely had a fine meeting with Brother Clymore preaching. He stayed with us most of the time and we enjoyed having him. He preached fine spiritual sermons. Five were baptized during the meeting. One lady, who was baptized, was 73 years of age. The Sunday following the meeting Bro. Winchell baptized a lady and last Sunday he baptized two at one of our county mission points about three miles from Lily Dale."—E. C. Ringer.

Dugger, Ind.: "My work with Bro. Elmer Ringer and the church at Tell City, Ind., was very pleasant. Five were baptized, one confessing at the water after I left. Reports of good attendance after the meeting have reached me. I doubt that a meeting is very successful unless there is a renewed interest in attendance and work after the visiting preacher leaves. My stay in the home of Brother and Sister Ringer was enjoyed very much. They are faithful servants of the Lord. Both were originally from Dugger.

"We had two good services at Dugger yesterday. Brother Bruce Chowning, who was visiting home folks, preached last night."—Maurice Clymore.

Louisville, Ky.: "We were wonderfully blessed in our revival services at Ormsby Avenue. With such godly men to lead us, Howard T. Marsh as Evangelist, and Joe Blansett as the song leader, the church was greatly strengthened in its work of faith, and labor of love, and patience of hope. Twenty-two responded to the Gospel invitation, eleven of these for baptism, two for membership and nine for reconsecration."—S. L. Yeager.

Winchester, Ky.: "The Main St. church closed their fall meeting with three accepting Christ as Savior, and with much spiritual good done for the church. Brother Orell Qverman brought excellent mes-

sages with unusual power from night to night. A bus brought in a load from one section of the town five nights of each week. Crowds were good with more visitors than usual."—J. R. Clark.

New Orleans, La.: "I am at present in a meeting with the Big Creek church (one of the first places where I held a meeting in Louisiana), near Amite, where Brother Ramsey ministers to five regular meeting places. Two restored to date.

"In this area there are some devoted servants of God, some working six days per week and preaching for not less than two congregations, others dividing their time among three or four, and one man dividing his time among five or six congregations. How about lining up twelve good men in the Louisville or other areas and getting churches there to sponsor them for one month each in missionary evangelistic work throughout this section, either with local established points or new points?"—Frank M. Mullins.

The Parkland Church of Christ announces a series of meetings to begin Nov. 7th. These meetings will be unusual in that special appeal will be made to the young people. The services will, however, be of such a nature that all will be interested and blessed. Three times each week the lecture will be given with visual aid by means of life size projections. Parents should endeavor to be present with their children at each of these services. The minister of the church (J. L. Adams) will be in charge.

Maxville, Fla.: "One man returned to his Lord in the meeting with Bethel church, near Grand Chain, Ill. The folk there, few in number, are unusually faithful, meeting regularly in spite of a lack of leadership, and having no opportunity to hear preaching except annual meeting time.

"One baptized believer from a denomination placed membership with the Locust St. church in Johnson City, Tenn., Oct. 17th. We are expecting E. H. Hoover to assist us in our meeting beginning Nov. 15th.

"I'm now in Maxville, Florida, to assist my father, J. Edward Boyd, and the little church here in a series of meetings. The Locust St. church in Johnson City is sponsoring the meeting here to the extent of paying our traveling expenses. Winston Allen of Knoxville will speak at both services Sunday, Oct. 24th, at Locust St.

The good church at Borden, Ind., where F. S. Spaulding ministers, has announced a meeting to begin Lord's Day, Nov. 7. Brother O. D. Bixler is again the evangelist.

The song-week at Mackville, Ky., announced for late Oct. had to be deferred a few weeks on account of the illness of Sister Gabhart, wife of the beloved brother, Tom Gabhart.

Radio

Brother Boll will resume regular radio addresses on Sunday, October 31. Hear him, if you can, each Lord's Day, 4:30 to 5 P. M., on WINN, 1240 kc.; and hear the hymns of the "Golden Gospel Chorus." Gifts for the Radio work, on the average, seem to keep up with the expenses—in the infinite mercy and blessing of God. Write us any suggestions for improvement.

Who knows of a worthy and needy minister or missionary, preferably in some Northern state, who could and would make good use of a good, heavy, and very warm overcoat—perhaps a suit to go with it also? Such a gift, from a dear friend who has passed away, has been entrusted to E. L. J. for use at his discretion.

Brother Friend, and the South Louisville church, have wisely planned a series of prophetic-evangelistic sermons, for the instruction of the church, and the conversion of sinners. Brother Boll is the chosen teacher, and the interest starts off high.

There have been several additions at Highland church, in Louisville, lately.

Used Songbooks Wanted

More than ever before, Great Songs Press needs second-hand song books now, especially "No. 1," shape note—on trade for the "New No. 2." Only 300 copies of the No. 1 remain available, both notations, new stock; and the repeat demand for this title will no doubt continue

for some years to come. One church is just now trading 350 "No. 1" on 500 "No. 2." These will be for sale.

"In September and October, I have spoken at Highlands, 17th and Portland Ave., Portland Ave. (briefly), Camp Taylor, Parkland, two homes at Camp Taylor, Litchfield and East Jefferson Street. Could not many churches do some special Bible class work (week nights) this winter, or hold a meeting at some needy point?"—Don Carlos Janes.

Brother Boll reports that his meeting at Chattanooga, Tennessee, with Brother E. H. Hoover was good with increasing interest to the last. One came for membership. He was also recently with the church at Waterford, Ky., in a meeting with six responses.

From Brother A. C. Reader we learn that the Jefferson St. church in Louisville had 29 responses in her recent revival. Fifteen of these came for baptism and the rest for membership or for restoration. O. D. Bixler was the evangelist. Bro. Reader says that they had a good meeting with good preaching.

Subs Coming In

One brother sent in 19 subscriptions last month. Several singles also came in. Soon we shall be making our drive for the coming year. How many will help us in adding 2000 names to our list? Clubs, singles, and gift subscriptions will do it.

Sellersburg, Ind.: "I have just returned from two glorious meetings. The first was with the Ross Point congregation, near Harlan, Kentucky. 22 responded to the gospel invitation in this meeting and interest was at its best. This was the fifth consecutive year I have been with this congregation, during which time 98 souls have responded. Harlan County is a great, wide open mission field and very needy. Pray for laborers in this field.

"The second meeting was with the Ormsby Avenue church in Louisville, Kentucky. There were also 22 responses in this meeting and the church seemed to take on a renewed interest. Nearly 100 of the members of the Sellersburg church gave encouragement to this meeting by their attendance. Some came more than once."—Howard T. Marsh.

FOUR GARDENS

R. H. B.

Man's history, past, present, and future, is wonderfully linked up in the scriptures with four gardens; two of which are far separated, two very close together. The first is the garden of Eden. What a delightful place that must have been! The Lord God planted a garden eastward in Eden, that is in the land of "Delight." There He made to grow every tree that was pleasant to the sight and good for food. Into that paradise God placed the man whom He had made, and to fill up his cup of happiness, gave to him a "help meet," the woman that was flesh of his flesh and bone of his bones. Now among the trees of the garden two are spoken of as being in the midst of it: the one the tree of life, and the other the tree of the knowledge of good and evil—the one to remind the man that he had no independent life of his own; the other, as the symbol of God's authority, which called for man's willing subjection to Him. "Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." (Gen. 2:16, 17.)

It is not necessary here to relate in detail the circumstances of the fall of man. The serpent found his way into that fair Eden — not by accident, but by God's purpose and permission. God had made man in His own image and likeness. He must have a mind, a will, a right and opportunity of choice. Man must be tested; he must be tempted and tried. We may be sure that the test was a fair one: God would see to that. And man fell: the woman because she listened to Satan's falsehood; the man because he hearkened to the voice of his wife. Both disobeyed God. By God's just, yet merciful sentence they were excluded from the garden and debarred from the tree of life. And thus "through one man sin entered into the world, and death through sin; and so death passed unto all men for that all sinned." (Rom. 5:12.) The entail of that one representative act of disobedience in the garden of Eden has extended to all humanity through all the centuries, even until now: all pain and sorrow and sickness and death dates back to man's first disobedience. That is the longest sermon that has ever been preached, and the end of it is not yet. The world's misery and distress, and every heart-break and every funeral cries aloud to the sons of men — *it does not pay the creature to turn away from his God.*

THE GARDEN OF GETHSEMANE

We come now to the second garden — near 4000 years later. It is night, midnight. The full-orbed paschal moon sheds its radiance in the clear Syrian Sky, and in the garden the olive-trees cast black shadows. There a man lies prostrate on His face and cries pitifully unto God: "Father, if it

be possible, let this cup pass from me: nevertheless not my will but thine be done." What does it mean? Who is it that prays so there? And why that agony? The garden is Gethsemane. The man is God's only begotten Son, His dearly Beloved. It was Passover-time, and the night was the night of the betrayal. In the upper room in Jerusalem the Lord Jesus had poured out His heart to His disciples in those final farewell talks; and to God in the great high-priestly prayer. And "when Jesus had spoken these words, he went forth with his disciples over the brook Kidron, where was a garden into which he entered, himself and his disciples." Eight of them He left at the outskirts; three (the three that had witnessed His glory on the mount of Transfiguration) He took nearer, and said to them, "My soul is exceeding sorrowful, even unto death: abide ye here while I go yonder and pray." He went about a stone's cast into the garden and fell on His face, and His sweat became as it were great drops of blood falling down upon the ground. Black was the shadow of the olive-trees; blacker still was the horror of great darkness into which His soul entered. Was it death that He dreaded? Not He. Unnumbered men of smaller strength have met death without a tremor. Jesus' whole conduct throughout the ordeal of the crucifixion showed that in Him was no craven fear of suffering or of physical death. But what He must encounter was a death of a different sort: It was of the nature of judgment. For He was the burden-bearer, for us all: He must face the wrath of God upon man's guilt and transgression. One of our oldest hymns sets forth the deep meaning of the scene.

"Night with ebon pinion brooded o'er the vale,
All around was silent, save the night-wind's wail,
When Christ the Man of sorrows, in tears and sweat and blood,
Prostrate in the garden raised His voice to God.

"Smitten for offences which were not His own,
He for our transgressions had to weep alone.
No friend with words to comfort, nor hand to help was there,
When the Meek and Lowly humbly bowed in pray'r.

"Abba, Father, Father, if indeed it may,
Let this cup of anguish pass from me, I pray:
But if it must be suffered, by me thine only Son,
Abba, Father, Father, let thy will be done."

An angel appeared strengthening Him; and our Lord Jesus shrank no more, but the cup did He drink to its dregs. "The cup which the Father hath given me," He said, "shall I not drink it?" Soon thereafter came Judas with the soldiers, and the servants of the highpriest, with staves and lanterns. They arrested the Lord Jesus, bound Him, led Him before Annas, then before Caiaphas. There was the farce of a trial; and again, at early dawn (for it was illegal for the Sanhedrin to conduct a trial at night) they hastily assembled once more,

condemned Him all over once more, hurried Him to Pilate's praetorium; where, after much remonstrance and delay, unwilling Pilate gave sentence that He should be crucified. Three hours He hung on the cross in the light of the sun; then a darkness fell upon the land which lasted three more hours. Out of that darkness came the cry that marked the climax of the sufferings of Christ — "My God, my God, why hast thou forsaken me?" Then after a little pause — "It is finished"; and, "Father, into thy hands I commend my spirit." And He bowed His head and gave up the ghost. We can hardly bear to hasten over the details of this marvellous story — the rending of the temple-veil, the strange impression on the multitude and the contrite confession of the centurion; the piercing of Jesus' side by the soldier's spear, and the flow of blood and water from the wound thus made. The bodies of the three men crucified must be buried, for the sun is sinking low, and by Jewish law they could not be permitted to hang on the crosses after sundown. Left to His enemies the body of Jesus would have received the most dishonorable burial that could have been given an executed criminal. But there God intervened. Centuries before, God's prophet had uttered the strange prediction that His grave should be made with the rich man in His death (Isa. 53:9) — a prophecy that would have seemed as unlikely of fulfilment as any that was ever uttered. But God's word never fails. As the sun was sinking toward the west — here came the "rich man" long foreseen by the scriptures: Joseph of Arimathea was his name — he had gone to Pilate and asked for the body, and to whom it was granted by the Roman authority. With him came Nicodemus also, who at the first came to Jesus by night. Reverently, tenderly they removed the limp and lifeless body from the cross: they swathed the limbs and the body with grave-clothes, binding up spices with it; and they bore Him (O the privilege of it all!) to the tomb. "Now in the place where he was crucified [says John] there was a garden; and in the garden a new tomb wherein was never man yet laid. There then, because of the Jews' Preparation (for the tomb was nigh at hand) they laid Jesus." (John 19:41, 42.) *This is the third garden.*

What happened in this garden? The deepest gloom that ever fell and the brightest light that ever dawned on this world, met here together. They had "rolled a great stone in front of the tomb and departed." On that night the triumph of the powers of darkness seemed complete. Man and Satan had done all they could do. All hope seemed dead for ever. So,

"One day they left Him alone in the garden,
One day He rested, from suffering free:
Angels came down o'er His tomb to keep vigil:
Hope of the hopeless, my Savior is He."

The new day after the sabbath was breaking and women were on the way to the tomb, to add more spices to the body so hastily laid away on the evening before the sabbath; discussing among themselves how the stone could be removed for them, "for it was exceeding great." When they reached the place they found the stone already rolled away, and the sepulchre empty. The body of Jesus was gone! The first one to see this was Mary Magdalene. She ran to the home of Peter and John to bring them word. They in turn ran to the tomb—John outrunning Peter, gets there first, and stands timid and reverent, stooping and looking in. Peter, bold and impetuous, rushes on from behind and leaps into the tomb. Then John follows. *There* is the place where the Lord lay; and the grave-clothes lying in the contour of the body; the napkin in which His head was bound rolled up in a place to itself—about a neck's length away from the other graveclothes! The two stood and looked and saw—and *believed*. What they believed is not told us. Only that they looked no further. They knew that some tremendous thing had happened; and they returned to their home. If men had stolen the body they would *never* have taken the graveclothes off; and no man could have taken them off in such fashion. — That was a day! All day long rumors and reports continued to accumulate. But on the evening of that day Jesus Himself came and stood in the midst of them, and bade the incredulous disciples to "handle me and see that it is I myself: for a spirit hath not flesh and bones as ye behold me having. And he showed them his hands and his feet"; and, as John tells us, His side also.

It is enough. The great work is done. Death had met its mighty Conqueror. God had vindicated His righteous Servant. Christ, in His resurrection had brought forth light to the people and to the Gentiles. "He was delivered up for our trespasses and was raised for our justification." (Rom. 4:25.)

"Living He loved me, dying He saved me,
Buried He carried my sins far away;
Rising He justified, freely forever:
One day He's coming, O glorious day!"

One more garden appears in the word of God. The reference is found in the last, the crowning book of the New Testament: "To him that overcometh, to him will I give to eat of the tree of life which is in the Paradise of God" (the R. V. margin says, "or garden: as in Gen. 2:8"). Here then is the garden of God again, but in new and wondrous light and glory. The garden and the city were ever the ideals of God for man; and here the two combine. The tree of life is back again, and no cherubim with flaming sword now bars the way to it. Nay, now it has become a grove fringing both shores of the river of water of life, the stream of which, bright as crystal, proceeding from the throne of God, flows through the midst of the great street of the city. It is Paradise restored; but God's

idea of restoration is not the mere bringing back of what has been lost. God never loses but to make gain. Here is a home more wondrous for sweetness or beauty than ever the eye of Adam beheld; here is life of a sweeter and more enduring sort than Adam ever knew. "And death shall be no more; neither shall there be mourning nor crying nor pain any more. The first things are passed away. And he that sitteth on the throne saith, Behold I make all things new." Behold the garden of God which He has prepared for them that love Him! For "without are the dogs and the sorcerers and the fornicators and the idolaters and everyone that loveth and maketh a lie." And His proclamation is sent out to all the sinful world today—that atonement has been made, that forgiveness of sin is provided, that sinners may return, and accepting the glorious gospel of Christ, be saved that they may enter in through the gates into the city.

I had been telling Bible-stories to a very little girl, and, wondering whether a child could grasp the message of the gospel, I put it to the test. After having related the story, how God sent forth the man and the woman out of the garden of Eden, I asked, "Why did they have to go out of God's beautiful garden?" "Because they did wrong," she answered brightly. "Could they ever go back?" "No!" she replied with much emphasis: "the angel stood in the way with the sword." "Can nobody that has ever done wrong go back into that garden?" "No!" she answered. Then I said to her, "Did you ever go wrong?" She looked at me with wide-open eyes: she had not thought of that; and she began to weep. "And you can't go into God's beautiful garden?" She shook her head, still weeping. "Don't cry," I said—"do you remember the story I told you how Jesus died on the cross?" "Yes." "What did He die for?" "So I could go back into that beautiful garden," she answered. "And what does He want you to do?" "He wants me to *love* Him," she replied through her tears. Just so. This is the essence of the Christian faith; this is the heart of the gospel; and this the salvation preached to sinful men, through Him who loved us and gave Himself for us.

THE ENEMY WITHIN

"Unbelief is as much an enemy to the Christian as it is to the unconverted. It will keep back the blessing now as much as it did in the days of Christ. We read that in one place Christ could not do many mighty works because of their unbelief. If Christ could not do this, how can we expect to accomplish anything if the people of God are unbelieving? I contend that God's children alone hinder God's work. Atheists, infidels, and skeptics cannot do it. Where there is union, strong faith, and expectation among Christians, a mighty work is always done."—D. L. Moody

THE INDWELLING OF THE HOLY SPIRIT

Gary McKee

It is commonly taught that the indwelling of the Holy Spirit is simply the reception of the written word, and compliance to its teachings. Without any thought of dishonoring God's word, I want to point out the fallacy of this teaching.

Ephesians 6:17 plainly distinguishes between the written word and the Holy Spirit for therein the word is said to be the sword of the Spirit. Also Jesus clearly states that the world (unsaved man) cannot receive the Spirit (John 14:16, 17), yet, the unsaved must and does receive the word to become a child of God (Rom. 10:8, 15, 17). God gives us the Spirit, not to make us sons, but because we are sons (Gal. 4:6).

BE HONEST WITH GOD'S WORD

I want to make this statement and substantiate it by the scriptures: *The Holy Spirit, as a person, dwells in the body of every child of God.* Jesus promised the Spirit to those that believed on Him, but He was not to come until Jesus had been glorified (John 7:37, 39.) The Spirit was not to come until Jesus went away (John 16:7). He was to be with them forever, and was to be *in them* (John 14:16, 17, 26; 15:26).

"But," some will say, "these promises were limited to those disciples to whom Jesus was then speaking, and are not to be interpreted to include His disciples of a later time." Is that so? What then can be the meaning of such passages as: "Ye shall receive the gift of the Holy Spirit" (Acts 2:38), "the Holy Spirit, whom God hath given to them that obey him" (Acts 5:32), "if any man have not the Spirit" . . . "through his Spirit that dwelleth in you" (Rom. 8:9, 11), "ye are a temple of God, and the Spirit of God dwelleth in you" (1 Cor. 3:16)? (See also 1 Cor. 6:19; Gal. 3:3; 1 Thess. 4:8; James 4:5; 1 John 3:24). Can we draw any conclusion other than that *the Holy Spirit dwells in every child of God?*

IS ACTS 2:38 STILL EFFECTIVE

If, by faith in Jesus Christ, one convicted of sin, should inquire of men, "What shall I do?" could I still answer him in the language of Acts 2:38, "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins"? If so, could I not also promise him "the gift of the Holy Spirit"? Upon what ground shall I accept a part of the passage as effective and annul the rest?

A QUESTION OF BELIEVING

The question often arises, "How can the Holy Spirit dwell in my body? I do not see how that can be." *Shall we deny, because we do not understand? Is it not a question of believing, rather than understanding?* When God speaks the man of faith accepts. The expression "ye shall receive . . . the Holy Spirit . . . I send Him unto you . . . he shall abide with you . . . shall be in you . . . with you for ever" are in words

we all understand. Why not accept them by faith, believing it shall be even as the Lord has said?

How do we receive the Holy Spirit? I believe, that by comparison, we can easily answer this question. How did we receive the remission of sins? We reply, by acceptance of Jesus in obedience to His commands. Thus, by grace, through faith God forgives us our sins. We rest assured of our justification before God, for we believe that He will do that which he has promised.

It is in like manner that we receive the Spirit. The apostle Paul inquired of the Galatians, "Received ye the Spirit by the works of the law, or by the hearing of faith?" (Gal. 3:2.) We learn, as we study this portion of scripture, that they do not receive the spirit by "works of law" but by the "hearing of faith." By their obedience to the message of faith, which was preached unto them, they received the Spirit.

When we, by faith, come to God through Jesus Christ we become sons of God. And, when we become sons of God, He sends the Spirit into our hearts (Gal. 4:6; Acts 5:32).

Why not believe God's word, and receive the blessing that He has for us, in the person of the Holy Spirit?

A SURE PROOF THAT THE SPIRIT INDWELLS

How can one know whether or not the Spirit dwells in him? Jesus says a tree is known by its fruit, a sure means of identification. Even so, we can identify the Spirit by its fruit. "The fruit (not fruits) of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control." (Gal. 5:22, 23). *Do you bear this kind of fruit? Do you exhibit these characteristics in your life?* If so, you have the Spirit abiding in you.

FORTY YEARS AGO AND NOW

Flavil Hall

This morning I have looked over articles I wrote for the Gospel Advocate forty years ago. I wrote frequently and no contribution from my pen was withheld from the readers.

SOME QUESTIONS

1. Is a brother to be counted unworthy because he pleads for fairness and scrupulous veracity in the dealings of brethren with one another? When it is published that R. H. B. teaches that none are born again now, that the new covenant was not in force in the days of the apostles, and that some of the faithful redeemed will never be on the new earth and in the new Jerusalem, is one to be regarded as perverse because he says from certain knowledge that this is wholly untrue? Is that an offense for which one should justly be denied recognition in a paper for which I wrote acceptably in those days?

2. Have I become unworthy because I plead that such a fallacious assertion as the following should not be allowed to

disrupt the fellowship of true Christians?—"There are no subjects of the 'first resurrection' but the martyrs." How can a careful reader fail to observe the specific mention of two classes: "First, the martyrs; second, "and such as had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, not in their hands" (Rev. 20:4, A. R. V.). "And such" is from *oitines* (plural), and in Thayer, under *ostis*, is defined, "*whosoever (all those who)*," with this passage cited. He who can see none but martyrs here could consistently see nothing but speakers in such a clause as "Those who speak and 'all those who' write."

3. Am I to be marked as one not to be recognized because I do not accept as a mark of soundness the comical view, that the coming of Messiah "with all his saints," when "his feet shall stand upon the Mount of Olives" (Zech. 14), pertains to His first coming in infancy, service, sacrifice, suffering and dying? or, as some say, His coming in this prophecy was at the destruction of Jerusalem by the Roman army, if I cannot so understand it? Partial reasons for my rejection of this view are as follows: (1) "All nations" are in this prophecy called against Jerusalem; but the Roman army is no where in the Bible called "all nations." (2) Those left of "all the nations" coming against Jerusalem were to go from year to year to Jerusalem to worship "the Lord of hosts" (verse 16), which the Roman army never did, following that destruction. Such prophecy was never fulfilled by the Roman army literally or symbolically. The meaning of the coming of Messiah "with all his saints" is applied in the New Testament absolutely to His second coming (1 Thess. 3:13; Jude 14, 15).

Such deformed views as quoted above and others kindred to them could be tolerated with no heart-burdening concern if those pressing them did not use them to build up a new sect, making them a part of its creed. In the days of the "first love" in the restoration of the New Testament church, some good brethren held such views and others, equally true, dissented, with no thought on either side of building a creedal sect. But now that "first love" has largely vanished and "strife, jealousy, wraths," "backbitings, whisperings, swellings, tumults" have taken its place, and each congregation of the new sect is advised to put its new creed in its deed to the church property.

My views of forbearance in love, fellowship, and cooperation of all baptized, Bible-loving, Spirit-bound believers have not changed in these forty years. I drank in the sound teaching of F. D. Srygley (and mourned his death almost a half century ago)—drank in his weekly teaching on the New Testament church; and this I have not forgotten.

O, for a breeze of heav'nly love!
To lift our souls from strife
To that pure wisdom from above,
With peace and endless life.

SETTING YOUR SIGHTS

S. O.

In the last century there lived a young man who devoted his life to the study and teaching of music. His was the glowing and erratic personality generally ascribed to genius, for by many of his contemporaries he was considered a rather plodding, however earnest, workman. But this young man had set his sights, and he had not set them at a low or even moderate target, but at the very highest of musical accomplishments: he was determined to compose a symphony, the ultimate in music.

This young man now had his goal: he would produce a symphony. And since his personality and ability were, to all outside appearances, of an only mediocre caliber, we can imagine that he might have said to himself: "Johannes, you will compose a symphony, but it need not be a deep or profound work; write a symphony which will appeal to its hearers in a superficial way and secure you a lucrative, though temporary, success." But he did not set his sights to that low level. No, he made this promise to himself: "I will write a symphony. I will steep myself in the greatest music of the past and present until my mind is disciplined to know the difference between the obvious and the profound. I will bring my workmanship to perfection. I will learn to avoid the merely pretty and to cherish the truly beautiful. My symphony will not be brought forth in my youth, because I have not yet experienced the deep things of life—love, grief, delight, sorrow, frustration, victory. My symphony will be the product of my maturity and will embody all I have learned and experienced."

So, at forty-three years of age, Johannes Brahms completed his First Symphony, and those who had thought him commonplace and dull awoke to the realization that, because he had set his sights high, he had acquired a place among the world's great. And after a long life of bringing forth beautiful, deep, and immortal music, Brahms was spoken of in his old age as "a veritable oak of a man." Not only had he created wonderful music. Through his ideal of perfection he had created in himself a personality whose strength was readily seen by the most casual observer.

He had set his sights high.

Jesus today is looking for young men and women who will set their sights on perfection, for He has said: "Ye therefore shall be perfect, as your Heavenly Father is perfect." God wants His people to make perfection their aim in every phase of life, and to make sure of it, He offers His own mighty power to take the place of our puny, human power.

Yes, you can set your sights low and say: "I must be a Christian, since it will help me some in any career or business I choose, and it might get me to Heaven. If I am very careful

I can keep the world from thinking me a fanatic and it surely won't be necessary to devote more than one hour a week to being a Christian. Yes, I think I can spare an hour a week."

If you set your sights on that level, you may be sure you will never rise any higher in your Christian service.

On the other hand, you can be ambitious for the Lord and aim at the heights. In your school work, are you satisfied to "get by" or have you aimed at the honor roll? In your home life, are you content to be a fairly obedient son, or have you entered into the family life with a determination that your home shall be the happiest and most consecrated in your power? In your contacts with fellow-students and friends, are you going along with them in the paths of least resistance, or have you made it your purpose to be a steady and increasing influence among them for good? Are you letting your personality develop during these formative years in a willy-nilly, haphazard fashion, or have you determined to become a personality that will be winsome and compelling in its influence for Christ?

Most important of all, where have you set your sights for your Christian life and work? Just as Paul set his sights high when he said: "I press on toward the goal unto the prize of the high calling of God in Christ Jesus," you can set your sights at the very top. Never before has the church so needed devoted members, giving of the completeness of their being, in time, ability, love, and money. The church needs preachers, teachers, personal workers, business people, and "stayers-at-home." And does not your heart respond to the urgent cry of the lost and dying heathen? After this great war is over, if the Lord carries, the foreign mission fields will be white unto harvest, the need will be unparalleled and almost beyond the power of the imagination, and will we dare set our sights lower than going into His harvest? How urgent it is that we prepare *now* for this great need. Your voice, your body, your intellect, your devotional life may all combine to make the very "you" which may achieve a place among God's great because you set your sights high.

How high have you set your sights? Are they on heaven?

PRAYER, THANKSGIVING, PEACE

"In everything by prayer and supplication with thanksgiving let your requests be made known unto God."—Phil. 4:6.

God gives us not only the promises of prayer, but the power to lay hold of them aright if we will but exercise it. His Spirit dwelleth in us if we belong to Christ, and, it is written that "the Spirit also helpeth our infirmity: for we know not how to pray as we ought; but the Spirit himself maketh intercession for us." (Rom. 8:26.) Can that prayer ever fall to the ground unanswered which is offered in accordance with God's own mind? More wonderful yet, can that prayer ever fail which is prayed by God Himself?—James M. Gray.

BIBLE QUERIES ANSWERED

J. Edward Boyd

From an Ohio reader we have the following: "In the 38th chapter of Genesis God slew a man for not wanting to raise up children. Do you think that the same thing done in this day and age is still displeasing to God? Do you think people should raise up children as fast as they can be born, regardless of the health of the parents or anything else?"

To Adam and Eve the Lord said, "Be fruitful, and multiply, and replenish the earth." After the flood the same thing was said to Noah and his sons. In Psalms 127 we read: "Lo, children are a heritage of Jehovah; and the fruit of the womb is his reward. As arrows in the hand of a mighty man, so are the children of youth. Happy is the man that hath his quiver full of them; they shall not be put to shame, when they speak with their enemies in the gate." And to Timothy Paul wrote: "I desire therefore that the younger widows marry, bear children, rule the household . . ." Such is the Lord's plan for the race; and a rejection of it on the part of a nation can only result in disaster. Theodore Roosevelt spoke forcefully and truly upon this subject when he said, "The severest of all condemnations should be that visited upon willful sterility. The first essential in any civilization is that the man and the woman should be the father and mother of healthy children so that the race will increase and not decrease." It seems clear that a deliberate and selfish refusal to assume this responsibility is indeed yet displeasing to God.

However, this is not saying that there should be no regard at all for "the health of the parents or anything else." Paul taught that under certain circumstances it was better to refrain from marriage. (1 Cor. 7:25ff.) Certainly a desire to devote one's energies more fully to the work of the ministry is justification for abiding in the single state. And it is our judgment that occasionally circumstances exist which make child-bearing inadvisable to those who are married. For instance: a good mother had been warned that she could not live through another childbirth. The warning was disregarded and death resulted, with tragic consequences to those who were left. And yet there is danger that undue advantage will be taken of unfavorable circumstances, resulting in great loss to the race and to the church. A good woman, in spite of wretched health, has brought up a son who is devoting his life to preaching the gospel; does she regard the suffering, the toil, the sacrifices, that have made this possible? Surely there is no greater work than that done by consecrated Christian mothers in bringing up children for the Lord; and there should be good reason indeed if this responsibility is refused—certainly a reason far better than that they (as a noted gynecologist once put it) "prefer a new car to a new baby."

Too much is sometimes made of unfavorable financial

circumstances. There is the idea that the children should be given certain "advantages"—and it takes a great deal of money to provide these; therefore the family should be kept small in order that none be deprived of them. But those who thus reason lose sight of the fact that to be brought up in a large family is of itself a great advantage. Observation over a period of years has brought me to this conviction: that, as a rule, in the large families is to be found the greatest happiness and the best opportunity for the formation of sturdy character and the preparation for life's battles. And what if they do have a hard time? So much the better; a course in the "university of hard knocks" will be of greater value than a degree from Yale. Somehow they do manage to "get along"; and Christian parents, who are striving to bring up their children "in the chastening and admonition of the Lord," will find that He will not forsake them in their difficulties.

To sum up: We do believe that it is still displeasing to God to refuse, without good reason, the responsibility of parenthood; that such good reasons do sometimes exist, but that great care should be exercised in resorting to them. If any one is in doubt about the matter, it is a time for deep heart searching and for earnest prayer to the Lord for His guidance.

Maxville, Fla.

THE REVELATION OF JESUS CHRIST

W. J. Johnson

The revelation of Jesus Christ fills an important place in the scriptures. We can perceive this from the point of time and the relative position that it bears to other things. It marks the culmination of the age when Christ with His saints triumphs in victory over the evil powers, who shall have marshalled their forces under one leader to fight against Him. Then He shows that He is the only Potentate, the King of kings and Lord of lords. He holds that authority now, but *then* He will manifest it. In every book of the New Testament something is said about His revelation, which gives the gospel a meaning that helps to convert sinners to Christ and to encourage His disciples to press on toward the goal of their high calling. For this purpose believers find the things set forth in the last book profitable. They pertain to the revelation of Jesus Christ, that is, the import of the book is about Christ's personal appearing in glory, and not in some mysterious, or hidden manner as in a system of teaching, a reformation or some other manner as we hear, "Lo, he is here," or "Lo, he is there," or "Behold, he is in the wilderness." "Behold he cometh in the clouds; and every eye shall see him, and they that pierced him; and all the tribes of earth shall mourn over him. Even so, Amen." Rev. 1:7. "I come quickly. Amen: come, Lord Jesus."

THOUGHTS WORTH WHILE

D. H. F.

THREE THINGS PRAYER DOES

1. *Honors God.* Revelation 5:8.
2. *Helps Man.* Psalm 34:6.
3. *Hinders Satan.* Acts 12:1-11.

THE ROYAL LAW

The coronation of King George VI was the first to be broadcast to the world by radio. What a magnificent testimony to the Bible was heard at that point in the Westminster Abbey service when the crystal-clear voice of the Archbishop of Canterbury rang out with these words: "*Our gracious King, we present you with this Book, the most valuable thing this world affords. Here is wisdom; this is the royal law; these are the living oracles of God.*"—*Bible Society Record.*

EARLY PREPARATION

A young girl said to her mother just after a white-haired visitor left their home: "If I could be such an old lady as that — so beautiful, serene, sweet, and lovable—I should not mind growing old."

The discerning and keen-witted mother replied: "Well, if you want to be that kind of an old lady, you'd better begin making her right now. She does not impress me as a piece of work that was done in a hurry. It has taken a long time to make her what she is. *If you are going to paint that sort of portrait of yourself to leave the world, you had better be mixing your colors now.*"—*Upward.*

SERVICE WITH SYMPATHY

Abraham Lincoln paid a visit one day to one of the military hospitals. He brought cheer to all the wards. Coming to the bedside of a Vermont lad, but sixteen years of age, yet mortally wounded, the President took the dying boy's thin, white hands in his own and said tenderly, "Well, my poor boy, what can I do for you?" Looking into his kindly face, the boy asked, "Won't you write to my mother for me?" "That I will," answered Mr. Lincoln. It was a very long letter, but the President betrayed no signs of weariness. When it was finished, he arose, saying: "I will post this as soon as I get to my office. Now is there anything else I can do for you?" Looking appealingly into that kindly face, the lad said: "Won't you stay with me? I do want to hold to your hand." The appeal was too strong to resist. For two hours, until the end came, the great President sat there patiently as though he were the boy's father. *Loving, sacrificing service is a mark of greatness.*—*New Century Leader.*

FAITH OF OUR "FATHERS"?

We sing "Faith of Our Fathers," and remember our parents' religious devotion. But can our children sing that? Do they see evidence of our faith? Or will they have to sing, "Faith of our grandfathers, living faith?"—*The Upper Room*.

REDUCED IN PRICE

"Two theological students were walking along an 'Old Clothes' street in Whitechapel district in London. Suddenly one exclaimed, 'What a splendid text for a sermon to young people,' pointing to a suit of clothes that hung swaying in the breeze at the side of a window, 'SLIGHTLY SOILED, GREATLY REDUCED IN PRICE.'

"That's it exactly,' he went on, 'We young people get soiled so slightly just seeing a vulgar show in a theater, just allowing ourselves a little indulgence in dishonest or lustful thoughts, just slightly soiled, and lo, when the time comes for our Christianity to be appraised, we are '*Greatly Reduced in Price.*'"

—Peloubet.

A LESSON IN HOMILETICS

At the close of the service, a preacher was accosted by one of his hearers who, after conceding that the sermon possessed certain commendable features, added, "But it had one damning defect." The startled minister, having inquired what this defect was, received the following reply: "I am a Jew. I have only recently been born again. Up to that time I attended the synagogue. But there was really nothing in your sermon that I could not have heard in the synagogue, nothing that a Jewish rabbi might not have preached." "That," said the preacher, in after years, "was the greatest lesson in homiletics I was ever taught."—*Sunday School Times*.

A SUGGESTIVE SIGN

In a city that he visited during one of his many journeys preaching the Word of God, Dr. A. C. Gaebelin noticed a sign in a small tailoring and dyeing establishment which read:

I Live to Dye, I Dye to Live

The More I Dye The More I Live

The More I Live The More I Dye

Read these words aloud, and you will hear a great spiritual truth. The more there is death to self, that much more fully is the Lord Jesus Christ able to live His life in us. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me" (Gal. 2:20). This kind of living is possible to every believer by full appropriation of all that is his in Christ. "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Rom. 6:11).—*Revelation*.

WHY ARE YOU NOT IN CHURCH?

A. Claude Reader

You say you obeyed the gospel and united with a church somewhere? Several years ago you did this very thing, then later moved away from your home congregation, which you hold dear in your memory; I trust not dearer than you hold Jesus Christ.

Let us see: Was Christ the one you joined? were you added to the Lord? "*And believers were the more added to the Lord, multitudes both of men and women. (Acts 5:41.)* Yea, when you obeyed the gospel, you were added to the Lord. "*And the Lord added unto the church such as should be saved.*" (Acts 2:47.) When you went to church you found Christ present in the assembly and you worshipped Him and was happy in the Lord. If you had not moved away from that church you very likely would have been regular in attendance, systematic in your giving and would have been a faithful Christian. "*Oh, foolish Galatians, who hath bewitched you that ye should not obey the truth.*" (Gal. 3:1.)

When you moved from your former home did you leave Christ there? Did you think you were going where Christ is not? Surely you did not, but, honest now, since you moved to the city haven't you acted very much like you left Christ behind? Wherever a group of true worshippers meet in the name of Christ He is there: "*Where two or three are gathered together in my name there am I in the midst.*" (Matt. 18:20.)

Have you allowed Satan to dull your spiritual eyes by listening to his voice? Perhaps he said "The folks at such and such a church are very cold and indifferent to strangers. They don't want you there; they are proud and haughty; they are not your kind of people. Besides, you don't want to go back on the old home church, you know your membership is there and it wouldn't be right to leave them." Thus he brings many sentimental thoughts to your illusioned mind as to why you should by no means connect with a church in the city. Such an attitude is very much like turning your back on Christ, who died for you. The Christ you confessed at the home church is the Christ of the other church, the same Christ you confessed as your Lord and Savior.

How then can you honestly remain adrift, nowhere to go to church, not remembering the death of your Lord, not partaking of the Lord's supper, indifferent, careless and negligent about your soul's salvation, and the souls of others? "*Ye shall be witnesses unto me.*" (Acts 1:8.) In your present state you are not witnessing for Christ, you are not honoring Christ. Believe it or not, you are dishonoring Christ. "*He that confesseth me before men, him will I confess also before my Father which is in Heaven. But whosoever shall deny me before men, him will I deny before my Father which is in heaven.*" (Matt. 10:32, 33.)

The prodigal son left his father's house and went into a far country, moved away from the old home congregation, was unconcerned about his father's business, interested in everything but his father. Finally he came to himself and said: "I will arise and go to my father, and will say unto him, Father, I have sinned against heaven and in thy sight, I am no more worthy to be called thy son, make me as one of thy hired servants." The father seeing him a great way off ran to meet him. Why don't you stop and think where your indifference will lead you? You are a prodigal, arise and find a suitable place to worship God. Repent of your indifference and neglect toward the Christ you confessed. Get right with God; don't be content to remain in a far country; then you will again be as you were before you moved, meeting on Lord's Day with God's people to worship God in Spirit and in Truth.

SUPPORTING THE CHURCH IN YOUR COMMUNITY

A church is weak in proportion to the number of her members that are inactive and irregular in attendance to her meetings, especially Lord's Day services. She is strong in proportion to the number of her members that are active, regular in attendance at her meetings, that support the church. GOD HIMSELF planned weekly meetings for her members to assemble. God ordained the DAY of the week—Lord's Day, Sunday, the first day of the week, for His church to assemble, that it might have one day out of each week to preach and teach the people, to uphold Christ that He might draw the people to HIM. *"If I be lifted up I will draw all men unto me."* (John 12:32.) *"As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth may in him have eternal life."* (John 3:14, 15.)

Sunday exists to help the church function, in remembering her Lord, especially in and by the Communion Service, which should by no means be neglected. SUNDAY is LORD'S DAY: The time for worship, truly Christ's hour with His people. Some one has said HIS (Christ's) zero hour," His OPPORTUNITY for the regular and systematic promotion of His influence among men. He is counting on, and expecting every Christian, every *believer*, to be at that hour of worship for a particular purpose—"To worship God in spirit and in truth." Don't fail your Christ whom you confessed.

"Do not pray for easy lives. Pray to be stronger men. Do not pray for tasks equal to your powers. Pray for powers equal to your tasks. Thus the doing of your work shall be no miracle. But you shall be a miracle. Every day you shall wonder at yourself, at the richness of life which has come to you by the grace of God."—Phillips Brooks.

INTERESTING EXTRACTS FROM EARLY CHRISTIAN WRITERS

Stanford Chambers

Barnabas; Epistle Ch. 11: "For these words imply, Blessed are they who, placing their trust in the cross, have gone down into the water; for, says he, 'they shall receive their reward in due time.'" Again: "We indeed descend into the water full of sin and defilement, but come up bearing fruit in our heart, having the fear of God and trust in Jesus in our spirit."

Justin Martyr (Died not later than 168). Apology, Section 79: "As many as are persuaded and believe that the things which we teach and declare are true We lead them to a place where there is water, and there they are regenerated in the same manner as we also were; for they are then washed in that water in the name of God the Father and Lord of the universe, and of our Savior Jesus Christ, and of the Holy Spirit. For Christ said, 'Except ye be born again, ye shall not enter into the kingdom of heaven.'"

Section 80: "The name of God the Father and Lord of the universe is pronounced over him who is willing to be born again, and hath repented of his sins; he who leads him to be washed in the laver of baptism, saying this only over him: for no one can give a name to the ineffable God; and if any man dare to assert that there is such a name, he is afflicted with utter madness. And this washing is called illumination, since the minds of those who are thus instructed are enlightened. And he who is so enlightened is baptized also in the name of Jesus Christ, who was crucified under Pontius Pilate, and in the name of the Holy Spirit, who by the prophet foretold all these things concerning Jesus."

Justin Martyr to Tripho, the Jew: "Wherefore if you have any regard for yourself, if you desire salvation, and trust in God, an opportunity is now afforded you, if you are not unwilling to embrace it, of knowing the Christ of God, and by putting on baptism, of obtaining happiness."

To Tripho further: "And this we, because we have been sinners, do through the mercy of God receive by baptism; and in the same manner may all others receive it." And again: "And there is no other way than this, namely the acknowledging of this Christ, in being washed in that bath, which is mentioned by Esaias for the remission of sins, that ye may hereafter live free from sin."

Hermas, 1st. Vision 3:73: "There are such as have heard the word, and were willing to be baptized in the name of the Lord; but considering the great holiness which the truth requires, have withdrawn themselves and walked again after their evil lusts."

Hermas, Second Book 4:18: "And I said unto him, I have heard from certain teachers that there is no other repentance besides that of baptism; when we go down into the water, and receive the forgiveness of our sins; and after that we must sin no more, but live in purity."

4:19: "Thou hast been rightly informed"

Hermas, Book III, 11:151-3: "They, therefore, being dead, were nevertheless sealed with the seal of the Son of God, and so entered into the kingdom of God. For before a man receives the name of the Son of God, he is ordained unto death; but when he receives that seal, he is freed from death and assigned unto life. Now that seal is the water of baptism, into which men go down under the obligation unto death, but come up appointed unto life."

Ignatius (Died not later than 116) Epistle to the Trallians: "Wherefore ye also appear to me to live not after the manner of men, but according to Jesus Christ, who died for us, in order that, by believing in His death, ye may by baptism be made partakers of His resurrection."

These quotes show the universal practice and understanding of the early Christians on baptism.

ON FOREIGN FIELDS

D. C. J.

The merits of beer; "Buy bonds and war stamps"; the goodness of cigarettes (various kinds); military programs; dances; races; shows; sports; famine; starvation; mass bombings; war; wickedness; and worldliness! Some how and in some degree the church lives—let God be thanked *** Sister Lillie D. Cypert is reported by the government as listed among the 1,250 American nationals now being repatriated from Japan and the Orient.

We hear so much and see so much of everything except the pure religion of Jesus Christ! Little wonder if sustaining the missionaries and sending new ones receives such small consideration. *** Sistel Ethel Mattley, who returned last September from Hong Kong, has been caring for her very sick brother who has been in the hospital nigh unto death, but has now been returned to his home, Deadwood, So. Dakota. *** While continuing his studies in Abilene Christian College, Bro. Jimmie Scott, of Africa, is preaching twice a month regularly. *** We learn that Sister Sarah Fox, Box 651, Tracy, California, still has great attachment for Kentucky and friends here.

Some idea of the size and value of our mission work at Namwianga and Sinde, Northern Rhodesia, may be obtained from the fact that there are some sixteen outschools with an enrollment of about 1,400. *** Alaska is a good field for pioneer work. We regret to see ourselves backward about

occupying a field before it is filled with denominational missions which naturally increase the competition. *** According to word from the Department of State, none of our group of missionaries in the Far East are being returned on this exchange ship except Sister Cypert who should reach the U. S. early in December. We are very sorry for those who remain, especially for Sister Broaddus and her large group of (7) children and for the Davis family and Sister Bernard who are compelled to pay such enormous prices for existence—as \$200 house rent. We might be equally sorry for the others if we knew the particulars.

A letter sent from Louisville last March to Bro. N. B. Wright, of North China, received a reply from him dated Dec. 28, 1942, but arrived here only a short time ago. At that date he was in good health, free and with plenty of food available. *** Bros. Hobby and Shewmaker, have issued an informing bulletin on their work and in regard to visiting the villages with lantern pictures, printed matter and other teaching. The natives have to be “initiated” or instructed on how to see the pictures as such are absolutely new to them. Five baptisms are reported. *** Sister Ottis Scott, of Africa, has been ill, but seemed better at last report. *** “We put down five pounds of butter in salt which should save about \$2.50 this winter.”—*Helen Pearl Merritt*, Africa. *** Torrential rains nearly all of September accompanied by wind hindered Bro. Ernest Estevez much in his Cuban work. Part of his work included eight services in two days—intensive effort. *** Bro. Dow Merritt reports ministering to a little boy with a wound from just below the groin to the knee, four inches wide at the widest place and nearly to the bone! Many indeed are the serious physical injuries which Bro. Merritt has patched up.

LEST WE FORGET

“Forget not all His benefits.”

So wrote the Psalmist. It is strange that such a word should need to be spoken. And yet, impossible as it would seem, I know how easily I forget. I take God’s benefits so much for granted, these simple blessings of daily life, health and home, food and fellowship, love and laughter. I forget that God stands behind them *all*, they are the *gifts* of His love to me. And even when some notable mercy moves me to thankfulness, or when in some new deliverance I cannot but see the hand of God, even then how transient is my remembrance of Him.


Beware that thou forget not the Lord thy God, is a warning I need often to hear; the grateful mood I need to cultivate.—Francis B. James.

If you feel the W. & W. is helpful reading, tell your neighbor about it. It will be helpful to him too.

REVISED VERSION GIFT BIBLES



NELSON ONYX BOLD FACE PRONOUNCING TYPE

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 kled dust upon their heads toward
 heaven. 13 So they sat down with
 him upon the ground "seven days and

24
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you, that by my mouth the Gen-tiles should hear the word of the gospel, and believe. 8 And God, who knoweth the heart, bare them witness, giving them the Holy Spirit, even as he

ch.
p See
34
q See
47
r Con
ah.

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1. 6. 34 | And there the weary are at Rest.
12 18 | 18 There the prisoners are at ease to-
12 17 | gether;
15. 28 | They hear not the voice of the task-

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my commandments, my statutes, and my laws.
6 ¶ And Isaac dwelt in Ge'rar.
7 And the men of the place

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23 And upon Kir-I-sa-tha'im, and upon Beth-ga'mul, and upon Beth-

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